

Anuggahita Sutta: (AN.) The Discourse on the Supported

The Buddha himself understood and realized the world reality. The world is in suffering or ignorance. Realized the world reality and liberated from ignorance the Buddha explained it to the world kindly. Hence all Buddhist doctrines focus on giving the understanding of arising and cessation from suffering or ignorance. As much as we can get rid of ignorance, we are able to overcome suffering. Reducing ignorance helps us to overcome greed and anger too. Here, understanding of the process of suffering, according to what the Buddha pointed out, is very important.

The very first step in the right understanding or vision (*Sammaditthi*) is the understanding of Karmic law. When we listen to the Buddha's message, we can see our actions and its results. One of the main reasons that we receive suffering or wealth is our actions we have done physically, verbally and mentally with intention. With this understanding an intelligent person tries to overcome evil (*Sabbapapassa akaranam*) and practice good (*kusalassa upasampada*) as much as he can. As the results of this path we are able to increase our longevity, good complexion, wealth, strength and blissful lives after death. Even though we receive these results, we haven't overcome all problems like old age, death and rebirth in the sansaric journey. That is why Buddhism points out the second step of the right understanding to overcome suffering completely. The Buddha says we should find a spiritual teacher and his teachings because of three reasons. They are;

1. Old age
2. Death
3. Rebirth

The second step of the right understanding is the understanding of arising suffering or ignorance. We experience everything through our senses like eye, ear, nose, tongue, body and mind. Among them, only one sense acts at any given time. When one acts others are silent. However because of ignorance we think all of them act together. Also, when one sense acts, its other parts like form, eye consciousness, light, perception, feelings, and mental formations work together. The nature of all of them is that they arise together, and they cease together. Further, those phenomena don't come to the present from the past and they won't go to the future from the present. If we can realize this reality by wisdom, we are able to get rid of suffering. Further, understanding of the dependent origination is very important to improve this understanding.

The dependent origination specially points out what happens to our life, what is the real nature of the world and how suffering arises. Further, the dependent origination explains how ignorance arises and how to overcome ignorance which is the main cause for the arising of suffering. We usually experience through our senses such as eyes, ears, nose, tongue, body and

mind. When objects such as forms, sounds, smell, taste, touch and mental objects reach senses, we experience the world. The nature of this experience is that arising at the moment and instantly ceases at once. The thought which arises in the present moment ceases promptly, affecting (influencing) the next thought. The thought that arises in every moment is a fresh one. **Not being occurred (in the past) comes to an occurrence. Being occurred (at the present) will not come to (the future) occurrence.** (අනුත්ථං සම්මතං නුත්ථං න භවිස්සති). It means if we experience something now, it did not happen in the past in the same way like now. Also, present experience doesn't go to the future in the same way. If somebody can understand this reality, he is ready to give up extremes about the past and the future. In addition, he tries to live in the present moment seeing arising and ceasing wisely with full awareness.

Understanding of Buddhism depends on understanding of the Dependent Origination. That is why it is said;

He who sees the Dependent Origination sees the Dhamma
(*Yo paticcasamuppādam passati so dhammam passati*)

He who sees the Dhamma sees the Buddha
(*Yo dhammam passati so mam passati*)

This is the real way how to see the Dhamma and the Buddha as well.

In the early morning, the Buddha got enlightened in Bodh Gaya on the Vesak Full moon day, by his wisdom he realized and reflected on cause and effect of suffering that the world suffers with decay, death, sorrow, lamentation, pain, grief and despair. At that moment, he realized reasons of suffering one by one orderly. There he understood the closest reason of decay (*Jarā*), death (*Marana*), sorrow (*Soka*), lamentation (*parideva*), pain (*Dukkha*), grief (*Domana*) and despair (*Upāyasa*) as birth (*Jāti*). Then he analyzed why birth happens. Here he saw the reason of birth as the process of becoming (or existence=Bhava). The Buddha again investigated the reason of the process of becoming. He understood the reason of becoming as clinging (*Upadana*). Next he considered the reason of clinging as craving (*Tanhā*). After that he realized the reason of craving as sensation (or feeling=*Vedanā*). When he reflects on the cause of feeling, he understood the reason for feeling as contact (or impression = *Phassa*). Then he recognized six senses as the cause of contact. Again, while he was investigating the reason for the six senses, he realized mind and matter (Mentality and corporeality = *Nāma Rupa*). When he analyzed the cause of mind and matter, he understood consciousness (*Viññāna*). After that, he examined the reason for consciousness as volitional actions (*Sankhāra*). Finally he clearly realized that volitional actions arise because of ignorance (*Avijjā*). When we are ignorant of volitional actions other causes of suffering arise like decay, death etc. According to this discovery, the Buddha understood the process of our entire life in the *Samsāric* Journey. Then practicing the noble eightfold path, he could attain enlightenment. After his enlightenment, the Buddha explained this great discovery to the world very kindly.

As disciples we also should understand this path by listening to this message very sensitively and practice it in this very rare auspicious moment.

According to anuggahita sutta, the discourse on the supported, it is pointed out to practice five factors with right understanding to get help to the path of mental liberation .They are:

“Pañcahi, bhikkhave, aṅgehi anuggahitā sammādiṭṭhi ceto-vimutti-phalā ca hoti ceto-vimutti-phalā-nisaṃsā ca, paññā-vimutti-phalā ca hoti paññā-vimutti-phalā-nisaṃsā ca.

Katamehi pañcahi? Idha, bhikkhave, sammādiṭṭhi sīlānuggahitā ca hoti, sutānuggahitā ca hoti, sākacchānuggahitā ca hoti, samathānuggahitā ca hoti, vipassanānuggahitā ca hoti. Imehi kho, bhikkhave, pañcahi aṅgehi anuggahitā sammādiṭṭhi ceto-vimutti-phalā ca hoti ceto-vimutti-phalā-nisaṃsā ca, paññā-vimutti-phalā ca hoti paññā-vimutti-phalā-nisaṃsā cā”ti.

"Monks, when right view is supported by five factors, it has awareness-release as its fruit, awareness-release as its reward; it has discernment-release as its fruit, discernment-release as its reward. Which five?

There is the case where right view is;

1. Supported, helped and guarded by moral virtue (*Sīlānuggahitā*)
2. Supported, helped and guarded by great learning (*Sutānuggahitā*)
3. Supported, helped and guarded by dhamma discussion, (*Sākacchānuggahitā*)
4. Supported, helped and guarded by tranquility (*Samathānuggahitā*)
5. Supported, helped and guarded by insight (*Vipassanānuggahitā*)

"When supported by these five factors, right view has awareness-release as its fruit, awareness-release as its reward; it has discernment-release as its fruit, discernment-release as its reward."

Moral virtue means the discipline in behavior and speech. As much as someone has a comprehension about the deliverance path with the knowledge of the dependent origination, he gradually starts his spiritual journey from discipline. Also, listening to what the Buddha taught again and again, he improves the understanding of the path. Furthermore, he discusses the spiritual path with other people who are more knowledgeable. And, he concentrates his mind by practicing meditation techniques. Here, he trains his mind to keep for a long time with a particular wholesome object. Finally, with concentrated mind, he reflects on impermanence that arising and ceasing of his all experience. With this comprehension, his defilements which are greed, anger and delusion gradually decrease.

May The Triple Gem Bless You!

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May All Beings Be Well, Happy & Peaceful!

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